

The Stone of the Iron Road – A Forgotten Legacy

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Abstract

While the twenty-first century is moving into its third decade and the whistle of the steam locomotive rumbles with the longing of the youth of Generation X into final oblivion, except for rare performances of railway romance or nostalgia, exclusively commercial impulses, stone, as an omitted element of the industrial revolution, deserves a specific review. The aim of the paper is to point out the inevitable changes initiated by new technologies and the neoliberal concept. Historical method, descriptive analysis and secondary sources are used in the paper. The locomotive brought together more people than all the poets, writers, philosophers of earlier centuries, it "carries the industrial revolution", gets its place of honor, often synonymous with economic progress locomotion mobile; in the case of the poet, he even breathes, breathes tensely, as if he has been waiting for a long time to leave, he often exudes brilliance even when he stops (standing) still. At the same time, the stone that carries it, without which there can be neither it, nor its railway, industry, economy, world, neoliberal paradigm... a complete two centuries carries an ordinary, non-sacred, almost unsightly, contemporary stone, which is like Andrić's symbolism the stone in the bridge, instead of someone else, sacrificed himself here.

Keywords: stone, railroad, track ballast, washed gravel, neoliberal paradigm, sustainability

The Stone of the Iron Road – A Forgotten Legacy

Industrial capitalism entered the medieval city very noisily and without any consideration. It arrived on the locomotive while the latter was probably ready for sleep. Riding on iron and steam, it would surely surprise and much more prepared, to the sleeping, fragmented fiefs bordered by various types of ramparts, as a rule stone, in his centuries-old sleep. Unfortunately or fortunately, the stone – the city's main support and protector against the centuries-old sieges of the "rams" of the barbarian tribes did not resist this time. On the contrary, it "reached out first" under that railway, becoming its integral part, ready to collect the capital it so eagerly wanted - at any cost, not often shying away from "filling" the lagoon under the city for the same reason, remaining there in the smoke without air and 40 years at a time, like under London for example, until the next "great arrival" this time of electrification. Here we mention in particular the phenomenon of dismemberment and sale of British Railways, in accordance with the new neoliberal paradigm of development, which stirred up the public. Namely, during the five years before privatization, eight people died, and in the five following years, as many as fifty-nine people died. Punctuality of trains, cleanliness and quality of service have deteriorated. And yet the companies responsible for such a bad state are making record profits (Ralston, 2011, p. 236).

In a specific, also related to the stone, we will not forget to mention on this occasion, that from that same locomotive, in an attempt to change the world, just like on the evening of her arrival, Weida's *Marble Man* will also stand up against the existing system, hand in hand with his comrade – the Berlin wall, before both are turned into historical dust caused by the boomerang of the great, embodied in the globalization that appeared seemingly out of nowhere in the seventies of the twentieth century, fully developed, cloaked in the aura of inclusiveness. However, despite doubts about the importance of positioning the exact historical determinant for researchers who begin their elaborations with criticism, sometimes

predominant political phenomena, the perspective of literature in general history is particularly interesting. Thus, we meet the challenge of “Reckless optimism” as a capital feature of the psychology of the victorious people as the cause of inflation in the newly formed Kingdom of SHS (Aleksić, 2002, p. 20) or the well-known *do nobis – sine nobis* (about us – without us) where to mention the train's entry into the city /and its departure from it/ represents a general place in the cultural sense, so exploited even with predestination as an attempt to create social turmoil with the aim of keeping everything as it was. Thus, if we free ourselves from the cultural-historical, historically materialistic, religious, simply Golgotha symbolism of the stone, statements about individual – ordinary forms in contemporary society can have precisely interesting futurological dimensions. The time of globalization and scientific and technological progress is slowly taking everything under its control. Primarily, the development of telecommunications has directly influenced the pace of life to accelerate in every sense (Dašić, 2014, p. 177), starting from private life, through business involvement and finally, free time. It is said that all the benefits that scientific and technological progress has provided to mankind have been used. Of course, there are some areas, especially related to the provision of services, which are unchanging in their fundamental form, and change some of their forms, but their purpose has always been identical. The most characteristic area that resists time, that is, that changes in accordance with technologies, but there is no way to replace it, is traffic. Through the transportation of passengers and goods, extremely large funds are traded. Traffic over time, thanks to achievements related to mechanical engineering specifically, but also to construction, develops extremely quickly, with a tendency for further development. Modern roads, bridges built in very inaccessible locations, a sufficient number of qualified workforce and engineers, to whom information and achievements are available on a global level, have resulted in traffic being recognized as one of the most important economic branches for every country. However, at the level of phenomenology there are exceptions, precisely in traffic, and

one such, in its full interdisciplinary nature, will be discussed here.

The railway traffic road with its fixed facilities belongs to the first group of basic transport capacities as a general condition of the technological process of production in traffic, which also determines the character of the traffic technology (Kolarić, 2007, p. 322). The complexity of the railway road, regardless of the company, is great. Namely, there is a whole system of arranged sequences that must be fulfilled in order to be able to talk about a correct railway that will satisfy its users in the highest degree of compliance with its characteristics. Despite such a presentation and perhaps unexpectedly – this can be the story of the hammer stone, an unavoidable and irreplaceable part of the upper machinery of the railway, the forerunner of the concrete in which we will remain. Further discussions will be made, foremost, about the symbolic meaning of materials and matter, and furthermore about the impossibility of a new century without rail.

Symbolism of Materials and Matter

Lament over the sacred does not necessarily place us in the position of participants in, say, the Conclave's Litania Dei Santi, despite Winaver's: "On a small cart/ I dragged a heavy stone/ From the mountain to the valley./ Countless dark men/ Dragged the stone that the church would / To become sung" (Vinaver, n.d.). On the contrary, in terms of the perceptual, the member of Gen X of these spaces on and about stone often starts from his own research of form, symbolism and form, guided perhaps by "more modern poetry" (Branimir Štulić, e.g) in the realm of the possible, just like in our photo that follows. Therefore, the charisma of the stone in the hand of the "sixty-eight-year-old" was not experienced, the reason is simple – we were still small, while the later protests remained its symbolic copies, teaching us only to distinguish in them left-wing radicalism, a turn to the right or "national authenticity on the street". which are not the topic here, but the topic can be a return to the moral. The process of common education of an exemplary citizen

began with the action of ethos (custom or habit) as a custom on the individual. That action encourages the ability of ethos as a habit in the individual, i.e. getting used to, in fact conditionally speaking, getting used to it, assimilating into each individual person, in his soul, one can also say the tendency to act according to the rules of custom and the concrete content of custom. Ethos as a habit, therefore, is individual habituation to valid customs. From such habituation in the individual soul is created a permanent inclination (hexis) of a person to act properly according to the "laws and customs" of his community (Dašić, 2015, p. 4), creation based on the morals of its citizens (Božilović, Nikolajević, 2022, p. 122). Acquiring this permanent tendency can be called cultivating (habitualization) that we can always put our own drives, interests and inclinations (pathos) under the control of our mind and reason. This is where the tradition of humanities originates (Prnjat, 2022). When this permanent tendency is acquired, it does not mean that a person will always act correctly. Only when in a direct relationship can it be said that a person manifests his moral character or ethos. Therefore, the entire structure of the usual action of the Hellenic man, as Aristotle presented, is circular in character. The effect of valid laws and customs establishes the entire process of educating an individual person, by creating a habit in him to cultivate his own spirituality. This habituation of the cultivator develops the ability for a person to mediate his own urges and desires, according to external common understandings and expectations. This is how a cultivated and well-educated person is built, whose consciousness and will are accustomed to act not according to their personal desires, but according to the requirements of social customs and laws. That permanent habit is hexis. In the end, the final meaning of the action of the individual character as a mature, adult, self-aware and free person consists in following the valid laws and customs of one's polis. The common ideal of Hellenic civilization is the action of a free citizen in free leisure. Based on the incentives brought to the Hellenic world by the sophistic philosophy, Socrates tries to fundamentally reverse the above-mentioned circular structure of the

Hellenic actions. He completely shifts the center of gravity of human action from valid customs and laws, which were the basis and purpose of every human action, to the individual, subjective, free character of an individual human being. Namely, the deep crisis of the Hellenic polis at the end of the 5th century BC. it led to the weakening of the traditional force of the validity of customs, to a significant wavering and violation of customs, to a crisis of the customary spirit, to the birth of people's self-awareness and the emphasis of their individual rights and interests against the ruling interest of the Polish community. Socrates was convinced that the ordinary spirit of the polis could be saved from crisis and ruin if it were founded on a completely new basis. He sought her new assumptions in the belief that man, with his subjective and individual mental powers, can find and grasp a clear understanding of all things that concern human action in his own consciousness. That knowledge should be a conceptual knowledge of action, i.e. About the basic concepts of being, such as justice, courage, moderation, prudence, piety. If a person has a clear knowledge of these concepts, then it can guide him in his actions. That knowledge is then knowledge about the purpose of action or about moral good. In this way, Socrates establishes the basis and principle of human action in individual mental action, which finds basic landmarks for action (moral purposes) in its own consciousness through mental reasons. Having found these landmarks in himself as measures of action, man has the possibility, on the one hand, to subject his own impulses to them, i.e. to be self-controlled (*enkrateia*), and then, on the other hand, as a free and rational being in community with other such human beings, to arrange all the relationships in which they act in their social community. That consciousness, on which Socrates placed the new focus of human action, will later be called moral consciousness. The way this consciousness acts will be called a moral phenomenon. Only the philosophical consideration of moral consciousness and moral phenomena will be called ethics. Socrates is therefore rightly considered the founder of the moral phenomenon and the founder of ethics as a philosophical discipline on moral action. In the

Hellenistic epoch of the ancient period, the Socratic point of view of moral consciousness and the moral phenomenon began to be founded on the consciously understood and defended right of the uniqueness of individual consciousness. While with Socrates, the foundation of the moral phenomenon rested on the optimistic belief that man can find valid rational guidelines for action with his mental powers (both by overcoming the pathetic in himself, and by overcoming the diversity of interests and understandings of people in the community) in order to achieve and preserve the active unity of people in the poleis, i.e. the unity of a different form of action, the Hellenistic epoch brought about a deep rift in the unified customary spirit. It brought about a change in the basic position of man in the classical polis as a free citizen to the Hellenistic position of man as a subject. The spheres of political, legal, and partly also economic activity of people have ceased to be spheres of free expression of people's citizenship. In them, they became dependent on alienated individuals who possessed power, which led to the fact that people's only space for free action became their private, individual moral sphere of life. On that spiritual and historical ground, Hellenistic ethical conceptions arose, primarily interested in the problem of the meaning and way of active life of individual people. They reflect on questions about the ontological basis of human practical action, about the possibility of achieving certain knowledge about practical issues, about the possibility of building individual moral character, as well as about the possibility of mediating individual and social action. In the thought key of Stoic and Epicurean ethics, human action in its source and meaning is understood, first of all, as individual moral action, i.e. as the action of an individual man, who in his personal and private life cares about achieving individual virtue and happiness in life. The Roman understanding of morality goes through a developmental path that is very similar to Hellenic and Hellenistic. In the first and second periods of Roman history, in the periods of the kingdom and the republic, the whole of action is shaped as a single, customary action. In the third historical period, in the period of the empire, there is a rift in that unity and the reduction of free action

exclusively to personal individual action, i.e. morally. The Roman point of view of moral consciousness will get its ethical foundation and interpretation in the ethical conceptions of the so-called of late Stoicism.

Why this period is important for us – in general, stone does not have a predominant religious symbolism, rather its influence will be felt indispensable in the part of the foundations of infrastructure, only as a material, not matter. Regarding material-matter relations, there are very few elaborations in our creative circles, and they are often based on oral traditions, experiential, research, science on the edge of art or vice versa: architecture and construction, first of all. True, in the literature there is an attitude that it is neither a new nor an original idea that human beings have been adapting not to actual natural environments, but to their ideas about those environments since ancient times. It is therefore said that this makes the difference between differently lived and experienced spaces ("espace vécu" versus "espace perçu"). Berthold Konrad Hermann Albert Speer's Zeppelintribune is known for that (Picture 1).

The aforementioned represents the basis of the behaviorist geographical current (sublimated into "new geography" together with the neopositivist and radical current) in human behavior, which in addition to elementary principles, such as the search for least resistance, also respects complex individual motivations, which brings us closer and closer to phenomena such as the subjectivism of space and the importance of perception and representation (Mlinarić, 2009, p. 138) which we advocate and on the basis of which we approach the study of the stone phenomenon, as well as what it represents for us under the given framework of the topic. Obviously the issue of resources is key to this research. We have assumed until now that the most important factor in planning is time, and in most cases this is so. However, there are situations where not only time is important, but also the resources used: for example, the number or ability of employees, that is, the use of special devices. Based on the UK Standard, the definition of a resource is as follows: Any defining variable that is required to carry out a project task and which may

constrain the project. It can be:

- not accumulative, i.e. such resources for which the possibility of access for each new period of time needs to be renewed regardless of whether it has been used up in the current period or not,
- accumulative, i.e. a resource that is permanently accessible and only consumption destroys it. This type of resource can be supplemented with processes that create credited/accumulating resources.

A typical example for (a) is labor and for (b) is cash money. That is why resources do not only consist of four M – men, machines, money and material, but in the average case they also contain abstract elements – such as, for example, space. Nevertheless, for many projects the four M's represent a realistic limitation. Today's project management software contains multiple calendars that provide time planning of tasks with a certain time form, which means that so many unreal resources are no longer needed, as it was in earlier systems.

On the other hand, it happens that space or some other abstract resource must be taken into account. In many projects, money is not the most important element. A prerequisite for success is the deadline and economic use of physical resources. In these cases the analysis of physical resources has a great advantage. In large “capital projects” money becomes the main factor. In principle, money is no different from other resources, but in practice it is constantly used by management for control. That is why special methods have been developed for using money as a tool of control. Most importantly – in many cases, the most difficult – part of project management is resource control. Many project management scientists have already written that only ten percent of organizations that use the network technique apply the connecting control technique. In most cases, the rule for resource allocation is: “who shouts the loudest”. Hence the determination to the phenomenon to which we gave the title as it is seen.

Without Railway Into the new Century

Why talk about the railway stone? It is a fact that in the literature about railways, wood often had an overemphasized importance. Both in the historical and applied sense. There are many reasons and they are probably of different origin and importance, and on this occasion we emphasize the importance of the stone symbolically, with certain essential facts, in relation to this phenomenon, for example. Stone blocks on the Manchester – Liverpool railway around 1850. Wooden thresholds were not yet known at that time. It seems that it is sufficient for the analysis to elaborate only on the “railroad”. And immediately make a mistake. Drains, viaducts, tunnels that follow it, very much have their fate “set in stone”. That's why here is a place of special importance for a review of two essential dogmas of material, thus forming the framework of a new paradigm of matter. It is about the fact that the symbolism of the industrial revolution has a kind of conceptual shift. In fact, the shift is essential. It is about the following. If it had remained on iron as purely technical, there probably wouldn't have been so much about it in the legacy of the 19th and 20th centuries. Steel is the one who brought imperialism onto the world stage with a big door, in these days of an already aged coin and health and with a slightly different name (neoliberalism) whose historical light is slowly extinguishing. In the case of stone, parallelism offers an option in – concrete. If we are allowed to conclude that stone and concrete can work together, iron and steel are not a “winning tandem”.

Quite often, the stone went under the water next to and under the railway. In our area, we note the case of the steam ferry of the “Alföld-Fiumei” railway company, the infrastructure of which required huge quantities of stone for the construction of a section of the Nagyvárad (Oradea) – Szeged – Szabadka (Subotica) – Zombor (Sombor) – Gombos (Bogojevo) – Erdöd railway line. (Erdut) – Eszék (Osijek). One of the main characteristics of the railway was that there was no bridge over the Danube on the section between Bogojevo and Erdut, but the trains were transported by steamboats in the first five months and then by steam ferry. This shift was necessary because

there were distinct problems with the water level and the approach banks of the Danube on this route. Furthermore, the steam ferry operated as a good and profitable solution until 1911. when a bridge was built on this section. The railway Alföld (Lowland) – Fiumei (River) on the route Nagyvárad (Oradea) – Villány crossed several larger rivers via bridges, however, over the widest river, the Danube, between Bogojev and Erdut, the railway company decided that for economic reasons and to save time does not build a bridge since its price would be high and the term unacceptable (four years). On the Bogojevo side, the coast was high, so a cut was made there in the form of a channel for tying the ferry. At the end of the canal, the ferry connected to the track on the high bank. Opposite it, the Erdut coast was low and lay in a constant current. Here, the track could not be “connected” directly on the shore, but the railway had to be “inserted” in a length of 70 m into the river bed. On this coast, at high water levels, trains often moved in water 50-60 cm deep. The railway was connected to the ferry at a slope of 16.7‰ on the Bogojev side, and 20‰ on the Erdut side. It seems that there is no need to overemphasize the importance of stone in all its forms and dimensions, as a kind of Atlas that made the whole idea possible and feasible.

At almost the same time, Kamen becomes the main (anti) hero and the cause of a small press war in Serbia. The construction of the Belgrade-Nis railway is in the center of attention, the newspapers bring even the smallest events from the route. In the interest of the European public at the time, a certain tendency towards underestimating the Balkan peoples and a moralizing attitude towards the Balkans could be observed (Prnjat, 2021). The European public shows no less interest, the reason being the “Bontu Affair”. Namely, in order to build the first iron road through the Morava valley, it was necessary to demolish, first of all, the myth of the central impassable mountain range that supposedly separated Thessaloniki and the Aegean Sea from the northern parts of the Balkan Peninsula. The geographical fallacy was demolished by the scientists Ami Bue, Griesebach, Kiper and the Austrian consul Von Hahn, and in 1865 the Serbian government hired the French construction engineer Kiss to draw up plans for a railway

from Belgrade to Aleksinac. Despite various accidents, the Serbian government intended to start building the railway as early as 1867. The first failure was related to the Brussels house Van der Ellet, and in 1881, when it seemed that the work would be completed in the promised time, a few months after the start of construction, the French company General Union fell into bankruptcy, with a debt to Serbia of 36 million concurrent Serbian dinar. The Frenchman Emanuel Bontou is the initiator of the formation of the company without capital and guarantees, and in the heart of attention is the granite of a tunnel. This has since been known as the "Bontou affair". In order to build the first road through the Morava valley, it was necessary to first reject the myth about, first of all, the rugged central mountain range that supposedly separated Thessaloniki and the Aegean Sea from the northern parts of the Balkan Peninsula. The geographical deception was destroyed by the scientists Amy Bue, Griesebach, Tipper and the Austrian Komil von Hahn, and in 1865 the Serbian government hired the French construction engineer Kish to prepare plans for a railway from Belgrade to Aleksinac. Despite various mishaps, the Serbian government still intended to start the construction of the railway in 1867.

In short, the population trusted the opposition more than before because it turned out that all the assumptions regarding the start of the works were justified, and the warnings were correct. The government at the time had no choice but to ban opposition papers. That did not happen, and it remains that a real little war is being waged through various written media, in which we register the note: "The Ripanji tunnel has collapsed"! The news that the Ripa tunnel collapsed and that not a single stone of the hard granite vaults was moved "is a victory for public lying" (Mrđenović, 1974, p. 220) of domestic journalism, which only the foreign engineers during the construction had to deny, consigning it to history specific moment and reasons for the analysis of (not) carefully chosen objects.

The game of railway and stone continued even later, in Yugoslavia of the 20th century. Often with significant financial investments (and borrowing), it was only the "modern socialist society" that loved both

imprinting in stone and a kind of struggle with its nature. The world was gladly shown an example of the 466 km long railway Belgrade – Bar “set in stone” with the highest elevation at 1,030 m above sea level and the lowest at 12 m, with a strong emphasis on the design and construction of massive and concrete constructions, tunnels and other underground structures.

Unfortunately, neoliberalism of the late 20th century will not show much interest in the achievements and continuation of any modernization and construction, often mere maintenance, bringing systems often to the limit of existence, reliability and security.

Are we really witnesses of a symptomatic return to metaphysics (philosophy of being) through integral anthropology and is it true that all great things have an imperceptible beginning (Poggioli, 1962, p. 1). Can the futurists really turn to their primordial hope that only future, new generations will find a lot of understanding for their unusual creations in the way of fulfilling the “Program” of the Italian poet Marinetti (1909), according to which art should glorify and mechanics and small steamboats in the canals of Venice instead of “Gondolas”. To persevere, therefore, for art and literature to completely reject everything that has come before, as a lie and weakness, to glorify masculinity, warrior virtues and one's Self, and the stone that the iron road carries can, for example, point to an axiological aspect in the mythical way of thinking (Džadžić, 1991, p. 35), on the cosmic as well as on the human plane, up and up symbolize the higher spheres and good, and down and down are the lower spheres and evil, chthonic, subterranean.

Conclusion

In order to keep up with changes and adapt to leading trends in the environment based on our own vision of inclusion, it is necessary to solve major problems beforehand. However, we are all sometimes victims of certain paradigms, individual attitudes and traditions, so it is already clear that the global market in this millennium will not bring success to every organization, on the contrary.

However, one should not fall into the pessimism characteristic of our reality almost as a habit, nor accept exaggerations regarding the period of *good will* that will bring ready-made solutions to old problems.

In other words, by accepting the new logic of the market in its full sense as a concept that has no alternative option, we think we are making an innovative step into the future, confirming the thought that more than ten years ago Joseph Campbell expressed as follows *I believe that young people will be taught visual literacy in the same way as I was taught to write letters*. Therefore, it is shown to be a necessary visual authority, which is why research in this direction has a special value, as a contribution to the foundation of a new theoretical approach and an original view of topics from a specific and sensitive domain.

One thing is certain – in the next change, upheaval or new paradigm, however, guided by the principle of “bounded rationality” (bounded rationality) developed by the Nobel laureate Herbert Simon, in the “time of increased and different management challenges” and the phenomenon of “compression of space”, stone he will not be present in any form, most likely not even as a mere witness.

Two points should be emphasized here. First, the concept of sustainability is somewhere in the middle, between the basically ecocentric concept of environmental quality and the basically anthropocentric concept of quality of life. These concepts, in addition to sustainability in its general meaning, also include a number of other aspects, such as functionality, health, comfort, diversity, vitality, beauty, safety (in multiple dimensions, i.e., as physical, social, economic, political and etc.) etc. Second, the concept of sustainable development is not the only relevant paradigm of social good. Due to its historical origin and so-called meta-logic, it is eminently a doctrine of the developed societies of the West. It represents one of the latest phases in the long evolution of the term “development”, whose backbone consists of four key Western values, i.e. progress, universalism, mastering (“subjugation”) of nature and emphasized rationality (mainly the so-called instrumental rationality, namely, the

one that deals with the research of the best means to achieve a certain, already defined goal). In many other cultures, i.e. civilizations, however, the aspiration to good life, well-being, social good and other supreme values are defined using different terms: "improvement of society and overall social conditions", "social i.e. social cohesion", "harmonious relations between people", etc. Observed individually, some elements from the aforementioned concepts may also be in agreement with certain elements from the concept of sustainability.

However, this time is also a time of great political, economic and other difficulties, a "time of crisis". This means that globalization of markets, globalization of business operations, globalization of competition or processes called "paradigm shift" or changed paradigms, but also their effects – or the absence thereof, are patterns of behavior that bring overall development. It is interesting to note that these days we are witnessing attempts to solve or alleviate the world economic crisis – precisely in the field of education. Furthermore, the expected dimensioning of the new economic environment revitalizes existing understandings in a completely new light. This opens the process of accelerated homogenization of users' needs for education and lifelong learning services, shifting the boundaries for decision-makers from the level of national economies to the global level, which requires a systemic approach and wider coverage of the spatial and temporal horizon in its understanding.

The obscuring prism of the railroad tracks acquires a new, portable meaning – a curtain that falls on its historical scene. Atlas petrified. Heaven will hold until the end of the world.

"When no stone is left unturned".

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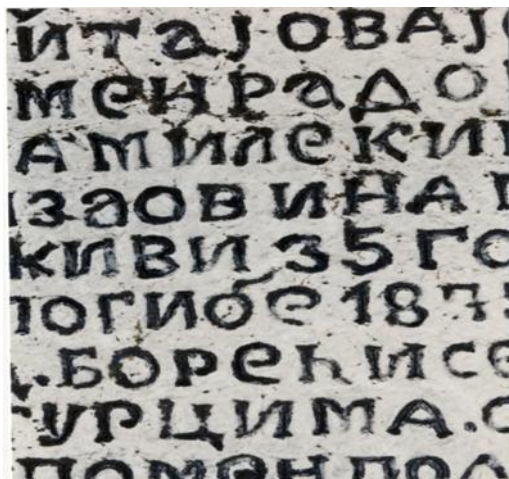
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Appendix

Picture 1.

Krajputaš



Note. Photo: "Radovan", Tara, the author's photo archive.

Kamen železnoga druma – zaboravljeni legat

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Sažetak

Dok dvadeset prvi vek promiče svojom trećom dekadom i zvižduk parne lokomotive tutnji čežnjom mladosti Generacije X u konačni zaborav, osim na retkim priredbama železničke romantike ili nostalgije, isključivo komercijalnih poriva, kamen, kao izostavljeni element industrijske revolucije zaslužuje specifičan osvrt. Cilj rada je ukazati na neizbežne promene inicirane novim tehnologijama i potrebama neoliberalnog koncepta. U radu je korišćen istorijski metod, deskriptivna analiza i sekundarni izvori podataka. Lokomotiva je spojila više ljudi no svi pesnici, pisci, filozofi ranijih vekova, ona nosi industrijsku revoluciju, dobija svoje počasno mesto, neretko sinonim za ekonomski progres – *locomotion mobile*; kod pesnika čak diše, diše napeto, kao da već dugo čeka na odlazak, neretko odiše sjajem i kad prestaje da (po)stoji. U isto vreme, kamen što je nosi, bez koga ne može biti niti nje, niti njene pruge, industrije, privrede, sveta, neoliberalne paradigme... potpuna dva veka nosi običan, ne sakralni, skoro neugledan, kamen – savremenik, koji je poput Andrićevske simbolike kamena u ćupriji, umesto nekog drugog, ovde žrtvovao - sebe.

Ključne reči: kamen, pruga, tucanik, modernizacija, neoliberalna paradigma, održivost